Pam-India

John F. Goucher
No. 1063

METHODISM IN INDIA.

Address Delivered before the General Missionary Committee, at Providence, R. I., November, 1898.

BY REV. J. F. GOUCHER, D.D.

MR. CHAIRMAN: The discussion of our foreign missionary work thus far may be classified under three general heads:

1. The reconstructive work in Europe, South America, and Mexico, where we are confronted by moral ruin intrenched within a perverted or nerveless form of Christianity. We have planted Methodism in the midst of those peoples and so established our Church that by contrast, by suggestion, by direct teaching, and by the inherent force of vital godliness it is working to their reformation in Germany and elsewhere, and the State Churches have been vitalized to the extent at least of introducing Sunday schools, reopening prayer meetings, requiring morality and a degree of spirituality of their pastors, and insisting upon personal experience among their members. Even the Roman Catholic Church has been greatly modified in its methods.

2. The occupancy of Africa, for which Bishop Hartzell has pleaded with such eloquence and pathos, is work in the stage of foundation-laying. Every dollar we invest there will need patient watching and will have to be supplemented in the years to come by ten or a score of additional dollars before it will secure large returns.

3. The work in Asia, which is in the stage of fruitage. Our hearts have been thrilled by the reports from Eastern Asia, and we know by observation in some of those fields that similar statements might be multiplied. But glorious as the tidings are from the Sunrise Kingdom, the Hermit Nation, and the Celestial Empire, they but suggest the larger opportunities and almost measureless results in Southern Asia, where "the harvest truly is plenteous, but the laborers are few." Years ago Dr. Daniel Curry said, "India is our greatest mission field;" and measured by spiritual

destitution, by responsiveness, or by success, Southern Asia is our greatest mission field to-day. Forty-six per cent of all the communicants the Methodist Episcopal Church has in all the world, outside of the United States, including Eastern Asia, Europe, South America, Mexico, and Africa—forty-six per cent of all the communicants we have gathered in all our foreign missions are in Southern Asia; sixty-six per cent of all the converts added to our Church last year in the foreign fields were gathered in Southern Asia; of all the Sunday schools maintained in the foreign mission fields of our Church fifty-eight per cent are in Southern Asia; and of all the day schools—primary, secondary, collegiate, and theological—which are under the authority of our Church in its foreign mission fields, eighty-two per cent are in Southern Asia. More than three hundred millions of people are not only accessible to the Gospel in that field, but our missionaries work under the protection and with the cooperation of an Anglo-Saxon government, and the natives manifest a hunger indescribable and insatiable and an urgency for our instruction unparalleled elsewhere. We have had to repel seekers to keep them from overwhelming us.

Hasan Raza Khan, one of the native presiding elders of the Northwest India Conference, called the workers of his district together after the adjournment of the Conference in 1897 to consult about and pray for their work, and he felt compelled to say to them: "This must be our policy for this year: We must not seek a convert; we must not add one by baptism. We must make it our special duty to look to the building up of the Church, and not permit more to come in, for we cannot give the care they need to those we have, and we dare not receive any more with our present pastoral force." But in spite of their purpose they were compelled to baptize during the year one thousand two hundred and twenty-six, mostly men and women, who would take no refusal.

When Dr. William Butler went to India he had free and frequent conferences with the representatives of other Protestant missions and of the civil service. He laid before them the purpose of our Church to establish a mission, and the consensus of all with whom he conferred was that the Northwest Provinces and Oudh should be occupied as the special field of the Methodist Episcopal Church. This territory was bounded on the south and west by the Ganges River, on the north by the Himalaya Mountains, and

on the east by the boundaries of Oudh. It extended four hundred and fifty miles in one direction and one hundred and twenty miles in the other. It was occupied by about eighteen millions of people, nearly all of whom spoke one language, and there was not a Christian missionary in all that field. He was congratulated on the simplicity of our problem because it was said our missionaries would be required to learn only one language, and this would give facility of interchange among the pastors and inexpensiveness of schools and publications. In 1857, at the close of the Sepoy mutiny, we had only one native Christian in all Southern Asia, and he had been borrowed from our American Presbyterian friends to serve as an interpreter and helper for Dr. Butler. Those were days of small things.

Now we have 77,963 communicants, 635 native pastors, 31,879 scholars in our day schools, and 83,229 youth in our Sunday schools. We are already carrying on work in more than forty languages and dialects, and our missions reach from Bombay on the west to Calcutta on the east, a distance of seventeen hundred miles; and from Karachi on the northwest to Singapore on the southeast, a distance of four thousand miles; and there are multitudes crying to us for help for hundreds of miles beyond on every side.

How came we to pass beyond our original boundaries? We could not help it. By strange providences, which we did not anticipate nor understand, our first work was with the low-caste and outcast people. Since then we have had converts and faithful pastors from nearly all castes, including the highest. This caste system is the most thoroughly organized example of selfishness ever established by Satanic malevolence among men. For centuries it has maintained itself and been the greatest curse of India, but Christ has laid upon it the compulsion to serve in establishing his kingdom, and in these latter years the greatest triumphs of Christianity have been along caste and family lines. The system is being rapidly disintegrated by the forces of a Christian civilization.

When the Gospel was first preached to the low-caste people what a message it was to them! They had been taught to believe that they were not men, but only things. For generations they were compelled, if they met a lordly Brahman in the road, to cast themselves down in the dust that their shadow might not fall upon him; and if a Brahman passed while they were in the field, they

were expected to turn away lest their eye might rest upon him and bring evil to him. They possessed nothing which a high-caste person might not appropriate if he desired. A high-caste person might kill any one of them as you would crush a worm, and there was no redress. If any low-caste person repeated a passage from one of the sacred books, his tongue was to be cut out. They had no hope in this world nor in the world to come, except as they served somebody of higher caste. Great Britain has changed much of this, for wherever the Union Jack flies there is a recognition of manhood and the administration of justice. For these low-caste people to hear that they are men, that Jesus Christ, the Son of God, is their elder brother and upon the throne, that he himself would be their intercessor with God, and God would hear them pray and would communicate to them the evidence of his love, was a Gospel of inexpressible sweetness. No wonder they heard the Gospel gladly and came flocking to our altars.

Some months ago Dr. Rudisill drove in a gharry some miles out of Madras and stopped to sing a hymn in the bazaar of a village. A crowd gathered about him, and he commenced to preach to them, telling them that they were men, and that God came in Jesus Christ to redeem them. It produced such an excitement that it looked as though they would mob him, but it proved to be only the eagerness of the people to gather closer and hear the message. As he told them the words of life they said, "It is not true." He said, "Yes, it is true. It is the word of God." "Then," they said, "if it is true, and you knew it, why did you not tell us sooner?" I leave you to answer that question if you can.

These low-caste people work for five cents a day. If they are good carpenters, stone masons, or skilled mechanics, they may get eight or ten cents per day, and they have to support themselves and their families out of their wages. Many of them have no local possessions, and when a famine threatens or economic conditions change they travel wherever they think they can find work or better their conditions. So many of them are continually on the move. As those into whose hearts God had put the evidence of their acceptance, and in whose living he was writing the proof of their transformation, went seeking work, they passed over the Ganges. Millions of the same caste were there. They could not keep still. As they told the story of Jesus and his love and gave such evidences of improvement in manhood and consciousness of

fellowship with God the great mass of people beyond the Ganges sent to our missionaries begging them, "Come and teach us this new doctrine." This desire became so importunate it could not longer be unheeded, and a man was sent to those beyond the Ganges. He was a converted Mohammedan, Hasan Raza Khan by name. A Christian gentleman in this country furnished him the support of four primary Christian schools, and these he placed in four villages some distance apart. He visited these schools frequently, talked with the children, went to their homes and talked with their parents, followed up the inquirers, and whenever one of the young men who had been converted learned to read, he gave him a small school in some neighboring village. At the end of five years—that is, in 1890—the work of the Lord had so multiplied in his hands that it took all of his time to go around supervising it. He had developed a district and he was appointed presiding elder.

Seven years later, in 1897, he had Christians in over seven hundred and fifty villages, and there were eleven thousand and fifty-six communicants in his district. We attended his District Conference, and there were one hundred and eleven workers present. His wife, who had been a purdah or high-caste Zenana woman, held a District Conference of the Woman's Foreign Missionary Society at the same time in a neighboring tent. She had sixty-one women present and presided with great grace and efficiency. All of these one hundred and seventy-two workers, with the exception of fifteen or twenty, had been gathered from among the converts of this district, and ten or twelve years before they were heathens. As he represented his work he said, "Give me the subpastors, young men who would cost about thirty dollars a year, to look after the converts, and I could baptize fifty thousand within the next eighteen months." This statement was printed in the papers and caused a great discussion. Some said, "It is the exaggerated utterance of an enthusiast." Others said, "It shows how Methodists make converts by simply putting a little water on their heads," and others said they "believed it was true, for in large areas whole castes are practically Christianized." When Hasan Raza Khan came to the Annual Conference about two months later at Allahabad he said: "At the Mela at Hathras I said I could baptize fifty thousand converts in eighteen months, if I had the subpastors to look after and in-

struct them. I have been around my district since, have asked the pastors, subpastors, pastor-teachers, and leaders to make out lists of those whom they knew had abondoned idolatry and were desiring to be baptized. I have studied the lists carefully and I must say I was mistaken. There are fifty-five thousand asking for baptism within the bounds of my district."

We have a new district in Central India, including a large aboriginal population, where the opportunities for Christian conquest are still more wonderful.

There were three great incursions into India before the English "went up to possess the land."

1. The Kolarians entered through the passes on the northeast and spread along the base of the Himalayas.

2. The Dravidians entered through the passes on the northwest, and the two streams crossed each other in Central India, and the Dravidians, being the stronger, broke up the Kolarians, thrust them aside and went forward, establishing themselves in the south.

3. The Aryans came also from the northwest and gradually spread over North India through the valley of the Ganges, reaching Bengal on the east and southward to the north of the Deccan. Because Central India was not so well adapted to their modes of agriculture all these great incursions swept around it and left it occupied by the aborigines.

Last winter Bishop Foss and Bishop Thoburn constituted the Godavery District in Central India, including about three millions of people, and appointed the Rev. G. K. Gilder presiding elder. In the north Rev. C. B. Ward is doing some good work. At one or two other points a commencement has been made, but the larger part of this district has had no sustained missionary influence in it at all. In a letter received from Brother Gilder, reporting his first trip through his district, he wrote me that he found three hundred thousand aborigines who had abandoned idolatry and intemperance, giving up both liquor and tobacco, and had banded themselves together under the title of the "The Holy Name." They said to him, "It is our business to do those things which the Godman, Jesus, would have us do if he were here among us." They had come to this purpose through the leavening influence of the Gospel, filtering in among them, without the work of a missionary. The low-caste people had gone out for work and brought back the message on their return. They said

to Brother Gilder, "Come, and we will hail you with gladness, and whole villages will accept Christian baptism, for it is the Christ we want." Who can measure the probable sweep of redeeming grace among these people if we would only teach their eager inquirers who are pleading for or groping after the knowledge of Jesus?

I may not at this time speak of Burma or Malaysia, but the conditions in North India, South and Central India, which I have briefly outlined, are samples of the opportunities which invite and the progress which demands our ministries all over Southern Asia. They are not exceptional in kind, although they may be somewhat exceptional in degree, but all about our workers there are scores of thousands, yes, literally hundreds of thousands, who are disgusted with their false religions and awakened to a desire for Christianity, restless and eager to be indoctrinated and converted.

You are wondering, when persons who have been pagans are baptized by the hundreds, what kind of Christians they make. It is a natural inquiry, and I will tell you. Over in the Bombay Conference several years ago one of our missionaries commenced working among the Marathis in the city of Bombay. The Gujerat language is cognate with the Marathi, and a number of the Gujerats attended the service and were converted. The Gujerat Province, from which they came, reaches from about ninety miles north of Bombay along the coast to the northwest a distance of four hundred and fifty miles, and has a population of eleven millions. It contains thousands of villages with from five hundred to forty thousand inhabitants and three cities of over one hundred thousand each. Large numbers of Gujerats of the poorest and lowest caste go to Bombay for a term of years to get the higher wages given there for scavenger work. Their families remain in the Gujerat villages, to which they ultimately return. A number of the Gujerats converted in the Marathi meetings having accumulated fifty dollars or more, were relatively wealthy and returned to their people. So we soon had Christians in a number of the villages within twenty-five miles of Baroda. The love of Jesus burned in their hearts as a fire, and they proclaimed the unsearchable riches of redeeming grace. The story repeated itself as elsewhere, and their neighbors said: "We want fellowship with Christ and membership in the Church. Send us a teacher and give us baptism." In November, 1894, a native pastor was sent to look after them and stationed in Kasar. By the beginning of

1896 we had about one thousand Gujerat members and probationers, and they were organized into a presiding elder district under Rev. E. F. Frease. One and a half years later he reported, at the Annual Conference of 1897, 2,471 communicants in 108 villages, with 131 members in his District Conference, 109 of whom had been selected from among his converts.

I told Brother Frease if he would arrange for a Mela on his district on the first day of December, I would be there, and he said he would do it. I said to him, "Have two or three hundred converts ready for baptism, for I want to see a service of that kind." The first of December was in the midst of harvest time, and every service the natives attended cost them a meal, but two thousand or more were present, of whom about fifteen hundred were Christians. Some had walked five, fifteen, thirty, and even forty miles to get there, and had to walk home again after it was over. They came, dressed in their bright costumes, in squads of from three to thirty, from their various villages, carrying their frugal meal and singing the old bhajans or ghazels with Christian words. It was my rare privilege to preach to them at the morning service the story of Jesus and his love, and they listened with more apparent intelligence and enthusiasm than the average congregation in this country. It was to me a joy inexpressible to speak to human souls for whom my Lord had shed his blood, many of whom were hearing for the first time the message of divine love. Their responsiveness and the eagerness with which they leaned forward to catch the next phrase as the message was unfolded was to me inspiring and a rich recompense.

In the afternoon we held the baptismal service. Many came forward to receive the ordinance who were denied it and sent back to the congregation. I asked what that meant, and they said, "None are permitted to be baptized whose names are not on the list which the pastors have prepared after visiting them in their homes, instructing them for months and examining them." Then Bishop Thoburn asked them many questions, breaking up our Ritual into short phrases, and adding such practical inquiries as he thought wise, such as: "Have you given up the worship of idols? Have you any evidences of idolatry in your home? Have you any about your person? Have you given up stealing? Have you given up lying? Will you ever steal or lie again under any conditions? Will you ever use ghali any more?" (That is a

form of speech very vile and indecent, in which they abuse the ancestors of those whom they hate.) "Do you believe in God? Do you believe in Jesus Christ? Will you trust him and him only to save you?" and many others. Then Bishop Foss asked for the Apostles' Creed, which they repeated with as much unanimity, exactness, earnestness, and apparent appreciation of its meaning as any congregation I ever heard. Brother Frease said, "If you desire it, they will repeat the Ten Commandments, the Twenty-third Psalm, and the Lord's Prayer as well." You wonder how they learned this body of truth. They had been gathered by the leaders in their villages and instructed. There is great significance in the request of the apostles, "Lord, teach us to pray." Pagans are never taught by their religion to pray. They know nothing of breathing out the longings of their hearts to a loving God who hears. All they know is to repeat forms of words which to them ofttimes have no meaning. So the Christians and inquirers gather around the leader at some appointed place in the village, after their frugal evening meal, sing hymns, listen to the reading of the Scriptures, and have conversations and prayers. Until they are well developed in Christian attainments they have village prayers and not family prayers.

It is difficult to pretend that you are a Christian in India. It is an interesting fact that, while the baptized area in this country is much larger than the spiritual area, in India the spiritual area is much larger than the baptized area. When a man performs pugee, or his morning worship, he has the sign of his god stamped upon his forehead. He bears this mark as evidence of his loyalty to his religion. When he becomes a worshiper of Christ the mark is left off. From that time he is a marked man. The heathen will not associate with him unless he bears this mark, and the Christians will not accept him with the mark upon him. When he becomes a Christian his pagan and Mohammedan neighbors boycott him in every possible way, and will not even permit him to draw water from the village well when any of them desire to use it. When he wants water he must go out stealthily after midnight to the well and get it. The converts are persecuted in every way which Satanic ingenuity and priestly craft can devise. We were told there was not one candidate who presented himself for baptism that day at Bahlaj who had not suffered persecution for his devotion to our Lord. Who would have refused them

baptism? We did not, and there were two hundred and twenty-five of them. That is a sample of the kind of "raw heathen" who are being brought into fellowship with the Church of God by our mission workers throughout India. What becomes of them? They become Christian men or women. When we asked Dr. E. W. Parker that question he said, "With the care we ordinarily give them more than ninety-five per cent develop into earnest and loyal Christians, a larger per cent than is usual from among those gathered in the revival services in America."

Hasan Raza Khan, the presiding elder, of whom I spoke a few moments ago, is a specimen of the men who have been developed by the Spirit of God through our missions. He was a Mohammedan before he was converted. His support does not cost our Missionary Society a pice.

The Kasgunj and Agra Districts united in a Mela or camp meeting, the latter part of last November, under the joint direction of the presiding elders, Rev. J. E. Scott and Hasan Raza Khan. During the camp each held his District Conference and a self-support meeting. The self-support meeting of the Kasgunj District interested me very much. They had banners, songs, speeches, and a collection for the maintenance of the Gospel in their midst. The natives present made offerings of cash, a goat, chickens, grain of various kinds, clothes, domestic utensils, toys, jewelry, and many other things with great liberality and enjoyment. One poor girl, who possessed nothing in this world but a piece of cotton cloth, which she wore wound about her person as her only garment, and one brass toe-ring, her only ornament, took off her toe-ring and gave it with gladness. Afterward the things so generously given were sold at auction, and I purchased that toe-ring as paralleling the widow's mite and representing the greatest contribution I ever saw given to the Church. It was all she possessed with which she could part. When these offerings were completed Hasan Raza Khan said, "I purpose in my heart to continue trusting God and his people among whom I labor for my support, and will not accept a single rupee from the Missionary Society on my salary. If there are any of you who will trust God and his people rather than foreign rupees for your support, come and stand beside me in this personal consecration." Eight men, pastors in this district, and four women, workers of the Woman's Foreign Missionary Society,

came out and stood beside him. He is living on forty rupees (about thirteen dollars) a month and trusting the people of his district to give it. He is a man among men, respected by foreigners and natives alike. Because of his intelligence and influence he was appointed one of the board of commissioners of her majesty's government for the zillah in which he lives. Appreciating his ability and integrity, the board of commissioners said to him one day: "We have chosen you as secretary to this board. Your work shall be limited to five hours per day; we will give you one hundred and twenty-five rupees per month" [more than three times what he was getting] "and the position will bring you large influence." He promptly replied, without the slightest change of countenance, "I am secretary to the Lord Jesus, and I cannot accept any other office." That is an illustration of the power of God to so transform a Mohammedan's heart that he is able to account the reproach of Christ greater riches than the treasures of India.

Samuel Tupper is the pastor of a circuit at Hardoi. His ancestors belonged to the scavenger, or lowest caste, and so he was doomed by the caste laws to be a scavenger. There was no power on earth which could have caused him to rise out of his caste and become anything but a scavenger, but there was a power in heaven which could transform and elevate him. A few years ago he was running around clad in the somewhat inadequate folds of a single string; for the majority of the children of his caste, until they are five or six years old, are usually clad in nothing but their complexion, except occasionally when they wear a smile. He was brought into one of our schools and showed himself eager and apt to learn. He went from form to form; passed through the high school and went to the theological school. He graduated there relatively an educated man with a cultured intellect and great consecration.

I have been frequently impressed with the fact that many of these India Christians possess four things directly the gift of God: They have a personal experience. They know God, and they know that they know him. They have a personal commission. God always gives a commission to every person to whom he gives an experience. They have a fixed purpose to accomplish their commission, and any man who does not have a purpose to persistently pursue his commission loses both his experience and his commission. And they have success. Because their purpose

keeps their effort in line with God's commission he follows their lives with success.

Let me make clear the fact that these India Christians have an experience. At a camp meeting we attended I had a brother beside me who interpreted into my ear the testimonies of those who spoke. There was nothing slow at that camp meeting. I wrote many of their testimonies down as they were given, and these testimonies evidence freshness, frankness, and fervor. One hundred and eighteen spoke in forty-six minutes, and they had time for several spiritual songs, which they sang with great spirit. These Christians had not been in the service long enough to get stereotyped speeches. I will read you some of the testimonies, not selected, but just as I took them down:

"I know God has saved me, for, before God, my buying and selling is honest."

"This is always before my mind: 'If you are Christ's, walk according to his Spirit.'"

"Some say they were blessed here, and some say they were blessed in another place; but for me, Christ is blessing me all the time."

"As Christ said Satan had no part in him, so I can say my possessions are in no way connected with Satan."

"Christ not only gives me the orders by which I am living, but he also fills my life with his peace."

"I was a great sinner; but, according to his promise, now he is with me all the while."

"Since coming here I have been greatly blessed; for God has shown me things in my life that before I did not know were contrary to his will, and when the Spirit showed them to me I asked Christ, and he has taken them away."

"I testify that faith in Christ means life and peace."

"Since coming here I have been feeding on the promises of Christ, and they have made my soul fat and strong, and I am anxious to show his power by my works."

"Since coming here the Holy Spirit has let the light into my heart, and showed me snakes and dirt where I thought it was all clean. Now his love warms and cleanses it."

"Christ has saved me from the slavery and stain of sin, and I know my Saviour is upon the throne in heaven."

"Since Christ has come into my life, though the outside has been rough, the inside has been peace."

These experiences were from the natives born in idolatry, converted by the power of God, transformed into loving fellowship, and given the language of the kingdom in which to interpret their experiences of God's grace. I might continue them indefinitely.

But I was telling you about Samuel Tupper. He was sent to Hardoi to open Christian work there. That zillah is forty miles square, and contains about nine hundred thousand native heathen. When he went to the bazaar he might tell the venders what he wanted, but then he had to put down his basket and step back while the man put into it what he pleased. Then the price was told him, and Tupper would lay his money down and walk off again. Though he was superior to any man in all that zillah, superior in intelligence, in culture, and in character, yet he had been born of a scavenger, and the bazaar men would not touch even money while Tupper touched it. It is a serious matter when the average man thinks money is too polluted to be touched. He found plenty of work among the people of his own caste to keep him happily occupied. He lived among them, and taught them by example as well as precept. After a while the bazaar men would say, "Tupper, you need not walk away; you are not like others of your caste; we will take the money from your hand." Later, on stormy days, when there was not much business doing, the bazaar men would say: "Tupper, sit down, and tell us what you are teaching these people. Everybody who comes under your influence improves in cleanliness and becomes reliable." Then, as they had invited him, he would preach in the bazaar Christ and the resurrection.

Tupper had the third blessing. We have heard a great deal about the first blessing, so called—that is, the blessing of justification. We have heard a great deal about the second blessing, so called—that is, the blessing of sanctification. Some people try to get the second blessing before they get the first; but it never comes that way. Some get the first so thoroughly that those who have not been told to the contrary never know they do not have both. But the third blessing is the rarest of them all. Sometimes it precedes the first and second, sometimes it comes after them, and very frequently it does not come at all in this life. It is the blessing of common sense. Tupper had the grace of God working with this great blessing of common sense. He did not try to resist the inevitable. He did not say, "I am as

good as you are, and you must treat me as I think I ought to be treated." He knew his work, and he knew his Lord. He knew he was not set for his own defense, but to do the work of God. He accepted the conditions within which he found himself, and magnified God by being a son of peace, and the grace of God made the dark lines in his environment furnish the opportunities in which the high lights of his patient service shone most gloriously.

In 1890 the British government made careful inquiries to find some one who was sufficiently well educated, and who was thoroughly reliable, to take the census in that zillah. Many said, "If you can get Tupper to accept the office, the work will be well done." He was appointed, and that made it his duty to go into the homes of every Brahman and ask him, among other things, how many daughters he had. The queen herself could not have asked a question more confusing to caste prejudice.

The probabilities are, if I may be permitted to make a forecast, that the bishop will appoint Tupper a presiding elder at the next Conference; because, in the magnificent work which he has gathered around him, he has developed a district.

Then there is Jordan. He did not go through the theological school; but went through the college, and is a teacher. For two years in succession every student whom he sent up to the government examinations from the Moradabad high school, where he is second head master, passed. This caused quite a sensation among the Brahman and Mohammedan teachers; so they had large posters printed setting forth that Jordan was the son of a scavenger; that if he should correct one of the high-caste boys, it would pollute him; and if high-caste parents subjected their children to his influence, they would be in danger of the wrath of the gods, and many other such things. They had these posted all over the city, and when Jordan went to school the next morning he saw on the two doorposts, at the entrance of his school, these posters confronting him, as they did all the scholars that entered. He consulted with one of our missionaries as to what action he should take, and was told, "You are not set for your own vindication; you are set for the defense of the Gospel, and God is pledged for your defense." "Give place unto wrath; for vengeance is mine; I will repay, saith the Lord." Jordan possessed the third blessing, and he went into the school without a word, taught as though

nothing unusual had occurred, dismissed his school, and the scholars came the next day and the day after, and all went on as usual. But the posters attracted attention, and the Mohammedan and high-caste gentlemen of the city said: "What does all this mean? Who is this Jordan, and why are these things being posted about him just now?" It was replied that for the last two years every boy who had gone from his school to take the government examinations had passed, and that these posters had been printed by the Brahman and other teachers because they thought the attendance at their schools might be injured by his success. "Ah," said these shrewd men, "is that so; every boy?" "Yes." "Then that is where we will send our boys; for what we want is to be sure they will pass the government examinations;" and the attendance increased within a month; so that from that time to this his school has been self-supporting, and not needed a rupee of missionary money.

There was a girl, the daughter of a scavenger, who came into one of our schools and passed from form to form till she graduated; an earnest Christian young woman. Then she went to Agra, to the Lady Dufferin Medical College, and graduated there, and returned to Moradabad about the time that Jordan graduated. People had often said to him, "Why don't you marry?" But his reply was, "I have not time. I am studying." She was more frequently asked the same question, and her reply was about the same. By one of those carefully adjusted providences by which God delights to help his own the chief nurse of the Lady Dufferin Hospital at Moradabad was taken ill, and there were some very critical cases needing specially careful attention. The physicians said, "We must have somebody who is trained to take this place at once." Some one suggested: "There is a young woman in the city who has recently graduated from the medical college at Agra. Maybe she might be secured for a week till we can find some one else." She was asked, and consented to serve in the emergency; but at the end of the week the physicians said, "We cannot let her go; she must stay at least a month longer." So she stayed, and they made her head nurse of the hospital, giving her one hundred and twenty-five rupees a month, and she and Jordan, according to an arrangement made when they were children, got married. It was the same old story—praise the Lord—and is repeating itself with delightful frequency. Mrs. Jordan still holds that

position, and treats the Brahman women, the American missionaries, and the foreigners of the city, thoroughly respected by all because of her Christian character and scientific skill.

These examples might be indefinitely multiplied; but let these suffice to assure you that the investments we have made in our missions in Southern Asia are more than justified by both the quantity and quality of their outcome as recorded in saintly manhood and womanhood. If you are prosecuting mission work to secure fruitage in Christian character; if the greatest need appeals to your sense of obligation, and if the greatest opportunity of this earth appeals to you for cooperation, then appropriate for this mission to the full limit of your possibility. The amount asked is entirely inadequate to the demand. Our burdened, courageous, self-sacrificing missionaries in Southern Asia have only asked for $165,000, and it is proposed by your committee to reduce this to $145,000. This is about twenty-three per cent of the amount you are proposing to appropriate for foreign missions; and sixty-six per cent of all the converts gathered last year and forty-six per cent of all the communicants in our foreign missions are in this field. This latter sum will scarcely provide for the work as it is; certainly not more, because the rupee has suffered such serious change in value. A dollar did buy three and one half rupees; it now buys but three and one tenth rupees, being a decrease of eleven per cent in its purchasing value. The little addition that is recommended above the amount given last year is required to make up for this change in the value of the rupee, with two other items added. One is for a man to take the place of Dr. Wilson, who died so suddenly, and a man must be sent to stand in the place he left vacant. I am persuaded you will not grant less than $145,000. It ought to be $200,000.

I could gladly occupy a week or ten days in speaking of the opportunities, outcome, and obligations of this work, and then would have touched only the fringe of the subject, so I may as well stop just here.

RINDGE MISSIONARY LITERATURE DEPARTMENT,
150 FIFTH AVENUE, NEW YORK.

PRICE, FIFTY CENTS PER HUNDRED.